

THE
CHRISTIAN MONITOR,
AND
RELIGIOUS INTELLIGENCER.

VOL. I.

OCTOBER 17, 1812.

NO. 18.

FOR THE CHRISTIAN MONITOR.

ON THE COMPASSION OF JESUS CHRIST.

IN those dispositions which are eminently benevolent, we may justly expect to find the most lively sensibility and compassion: for compassion is a benevolent sensation towards the miserable; it is that humane uneasiness which is excited by the evils of human life, in proportion to their degree, and to the merit of the sufferer. Our Lord has expressly enjoined this virtue, "Be ye merciful, as your Father also is merciful;" and he has annexed to it a special blessedness: "Blessed are the merciful, for they shall obtain mercy.

He has recommended it to our practice in the parable of the good Samaritan; (Luke x. 33—37.) and he has enforced it by the example of God himself, (Matt. xviii. 27—33. Luke xv. 20.) both under the similitude of a king who took account with his servants, and under that of a father receiving into favour a wasteful and unworthy son.

The three parables referred to are remarkably affecting. Nothing can more forcibly inculcate commiseration than the example

of the Samaritan, who, though estranged from the Jews by every circumstance most apt to inflame the human mind with hatred, yet showed mercy to the wounded Jewish traveller, the sight of whose distress moved not a priest and a Levite, who were of his own nation, and employed in the sacred offices of his own religion. Nothing can be more strongly contrasted and condemned than the merciless behaviour of him who was inexorable to his fellow-servant, took him by the throat, and rigidly exacted a debt of an hundred pence, when his Lord had forgiven him ten thousand talents. "His lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." Nothing can represent in a more lively manner the compassion of God to the Gentile world in particular, and to repenting sinners in general, than the image of a father, who, when he saw yet a great way off his son returning to him after he had wasted his substance with riotous living, had compassion, and ran, and fell on his neck, and kissed him, and rejoiced as though he had received him again from the dead.

The images with which these parables abound, show an overflowing tenderness and humanity; and our Divine instructor seems to have peculiarly delighted, and excelled, if we may so speak, in delivering lessons of this kind.

In his own life, he has given us a bright example of this virtue. He deeply compassionated the spiritual and temporal wants of mankind. "When he saw the multitudes, he was moved with compassion on them, because they were wearied [with following him for the benefit of his miracles and instructions,] and scattered abroad as sheep having no shepherd, (Matt. ix. 7, 8, 36.) Then saith he unto his disciples, "The harvest truly is plenteous, but the labourers are few: Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." On another occasion also, when he "saw much people, he had compassion on them, and began to teach them many things," (Mark vi. 34.) He miraculously fed them in the desert from the same principle; (Mark viii. 2.) and prompted by this amiable virtue, healed a leper, (Mark i. 41.) restored the sight of two blind men near Jericho, (Matt. xx. 34.) and when a dead man was carried out of Nain, the only son of his mo-

lier, and she a widow, generously overcome by her distress; he said to her, Weep not, and raised her son to life, (Luke vii. 13.)

So justly may our Lord be described in the language of the prophet Isaiah, as "binding up the broken-hearted, *as* feeding his flock like a shepherd, *as* gathering up the lambs in his arm, *as* carrying them in his bosom, and gently leading those that are with young."

It must be further observed that our compassionate Lord was no stranger to the most sensible emotions of the human heart, and to the strongest *outward expressions* of them. It is thrice recorded of him that he wept. Once indeed his own sufferings were the cause, "when he offered up prayers and supplications, with a strong cry and tears, unto him that was able to save him from death, and was heard," (Heb. v. 7.) from the filial reverence with which he prayed, an angel being sent from heaven to comfort him, (Luke xxii. 43.)

Another occasion of his tears was his prophetic foresight of the destruction which impended over Jerusalem, and of the complicated and unexampled calamities which would attend it. "When he approached, he beheld the city and wept over it, saying: If even thou [who hast killed so many prophets] hadst known, at least [after so many calls to repentance] in this thy day [of merciful and final trial] the things which belong unto thy peace—But now they are hidden from thine eyes," (Luke xix. 41, 42.)

It is also recorded of Jesus that he wept, in St. John's simple and beautiful account of his raising Lazarus from the dead, (John xi. 35.) Some think that it was not unworthy of our Lord to weep from a sympathy observable in the best minds, because he "saw Mary weeping, and the Jews also weeping who came with her," (John xi. 33.) Generous dispositions are overcome by the distress of others; and particularly by the anguish of friends. Others suppose that reflections on the malignant effects of sin, which introduced misery and death, might draw from him this expression of his grief for the calamities of human life. It has likewise been suggested that Christ might lament the inefficacy of his heavenly lessons in comforting his disciples under the temporary loss of those who were most dear to them. But the principal cause of his tears seems to have been his experience of unbelief in the Jews, and in his disciples. On other occasions, he was grieved at hardness of heart;

(Mark iii. 5. viii. 12.) he sighed deeply in spirit when the Pharisees sought of him a sign from heaven, tempting him; and he expressed himself pathetically at the want of rational faith in that power which he so wonderfully displayed: "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" (Mark ix. 19, and parallel places,) alluding to the original want of faith which he immediately perceived in the father of the demoniac, and which the man soon expressed when he said, "But if thou canst do any thing, help us:" and also referring to the want of confidence in God's assistance, betrayed by his disciples, who, not having attained that entire belief in God which was the result of prayer and fasting, were unable to cast out the demon. Thus in the passage before us, Jesus seems to have groaned in spirit, to have been troubled, and to have wept, chiefly because his former power, repeatedly evinced in raising the dead, had so little effect on the Jews, on the sisters of Lazarus, and on his apostles. This is intimated to us by the evangelist. "Some of the Jews said, could not he who opened the eyes of the blind, have caused that this man also should not have died?" On which St. John observes, "Jesus *therefore*, again groaning in himself, cometh to the grave," (John xi. 37, 38. See also v. 16, 32.)

From this view of our Saviour's disposition towards the miserable, we learn the excellency of a compassionate temper. Many persons pretend to regard the tender passions as a mark of weakness. Ambitious of being considered stoicks and philosophers, they disdain to be moved on any occasion. But we have not known the spirit of Christ, if we are ashamed of that sensibility which makes us alive to the miseries of others, and enables us to "weep with them who weep." Have not the greatest men, and the most eminent saints, possessed a large share of this tenderness? Are they not frequently painted in tears? Abraham was a brave and a good man; and yet we read, that he mourned and wept. Joseph, David, and Jonathan also, were no strangers to these emotions. Hezekiah and Jeremiah wept sore. And that great christian hero, St. Paul, frequently shed tears, if not on his own personal account, yet out of compassion to others. We need not therefore be ashamed to resemble such characters; still less ought we to think it unworthy of our dignity as

men, or our profession as Christians, to have the same disposition which was also in Christ. We behold his compassion; we ask it for ourselves. Shall we not sympathize with one another, and view with pity the case of the dejected, the mistaken, the sinful? He, who in the midst of the common sufferings of life, feels not for the distressed, who relents not at his neighbour's grief, nor scans his failings and transgressions with the eye of a brother, must be sensible that he excludes himself from the commiseration of Christ. But whilst we attend to the mercy of our Saviour, and regard it as a pattern, we must guard against the abuse of the circumstance, that our Lord was touched with a feeling of our infirmities. The amiable view which the Gospel gives of his clemency, may flatter some men with unwarrantable hopes, and lead them to expect impunity for their deliberate and wilful sins. But the compassion of Jesus differed widely from that undistinguishing and capricious indulgence, which is sometimes found among men. It is the compassion of an impartial mind, enlightened by wisdom, and guided by justice, extending pardon to the defects of the sincere, but not to the sins of the presumptuous; and least of all to those who encourage themselves in evil from the hope that God is too pitiful to mark against them their known and allowed offences.

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FOR THE CHRISTIAN MONITOR.

The following was written by a disciple of the Lord, (aged 63,) in the winter of 1811, being then confined to his room from indisposition. MAY HIS ADVICE AND INSTRUCTION PROFIT THE READER.



What I say unto one, I say unto all, Watch. John xiii. 37.

WHEN we attentively contemplate the character of the Redeemer in all his perfections, how amiable, how divine does he appear! In all his acts how condescending, how full of love and compassion! He went about doing good.—His words whether public, or more private, were full of goodness, conveying light and instruction; a

divine pattern, pure and holy; an unerring counsellor, whose advice conveys the purest and only rule of life. His Spirit has inspired his prophets, his disciples, and his apostles, to record all that is necessary for man; but no part of it is to be taken as of private interpretation, although parts of it may be addressed to a particular nation, a particular assembly, a few persons, or to a single individual.

Thus the law, the Ten Commandments, although addressed to the Jews, was nevertheless of universal obligation, and has been so interpreted, and received as equally binding upon all the world, as upon that people to whom it was first addressed.

When the Lord said unto Moses, "Thus shalt thou say unto the children of Israel, ye shall not make with me gods of silver, neither shall ye make unto you gods of gold;" it is justly interpreted not only as a prohibition to the Jews, but a universal prohibition against idolatry.

When Christ ate the passover with his disciples, he took the bread and the cup, and gave to them, and said, "this do in remembrance of me;" and although this was a transaction between Christ and his disciples then present, yet it has been rightly construed, as a command extending to all the future disciples of Christ in every church, which binds them to a commemoration of his death.

Christ's Sermon on the Mount, as it usually is called, and the best sermon that was ever preached, although spoken only to his disciples, pronouncing blessings on the poor in spirit, &c. was manifestly designed for the instruction, comfort, caution, and exhortation of all believers.

Thus the Scriptures in every part, whether spoken by Christ himself, or by others under his direction, and the inspiration of his Spirit, are so to be construed: for if they had no reference to any but those to whom they were immediately addressed, they would be rendered useless to all others. This seems to be taken for granted by all the inspired writers, and therefore is not often mentioned, but when it is done, as in this text, by Christ himself, "What I say unto you, I say unto all, watch;" something more was intended than merely this, that these words are designed for

others, as well as for you : and I shall attempt to explain Christ's design ; to exhibit the duty enjoined ; to present some reasons for watchfulness, and to make some practical remarks.

I. Christ designed by thus ending his discourse, to enjoin it upon all his disciples, his ministers and ambassadors, faithfully to proclaim this great and important duty of watchfulness. It appears that this was a private conference, occasioned by our Saviour's prophetic answer to one of his disciples concerning the temple, "there shall not be left one stone upon another, that shall not be thrown down."

Man is ever prone to pry into futurity. It seems that his disciples were not wholly exempt from this natural, and in many instances, sinful curiosity : and being then seated on an eminence, where they had a full view of the Temple, "They asked him, privately, when shall these things be ? and what shall be the sign, when all these things shall be fulfilled ?"

Infinite wisdom has for the good of mankind, withholden from them the knowledge of all future events which are not connected with their immediate duty ; but has revealed in his word a sufficiency to convince them, and their followers, that he was the Messiah. Jesus therefore purposely avoided giving them a direct answer, but presented a prophetic account of the wonderful and distressing events that would previously happen, and were afterwards literally fulfilled ; which went farther to establish the faith of all his then present, or future disciples, than a direct one would have done. It was with this design that he charged them to publish to every one what he had just told them, "What I say unto you, I say unto all, watch."

II. I now proceed to exhibit the duties enjoined. It includes all the religious duties enjoined on his ministers, and on all others throughout all the world. To *watch*, says a celebrated author, (Dr. Smith) contains in it universal holiness in habit, and also in act, as far as possible. This important word was selected by Christ himself, and we see how much of his divine wisdom and goodness is displayed in the selection of this word. It is of such

extensive import, that it includes the whole duty of man in every station and relation in life. Our duty to God, to our neighbour, and to ourselves. It requires us to stand prepared for death, by profound and habitual reflection on our mortality.

To live without religion, is certainly not to "watch." To commit any known sin, or to neglect any known duty, is to be so far removed from watchfulness. Are they ministers of Christ? they are his followers, commanded to be found diligent in the exercise of all the duties which they are to inculcate upon others, as ambassadors of Christ; and are they unfaithful to him, and to his people over whom he has placed them? they do not watch.

Are they raised to civil offices, to places of dignity, of power, and responsibility, and are they negligent? Do not they improve the high trust reposed in them for the advancement of religion, and the highest good of the people, agreeably to the nature of the trust reposed in them? they do not watch! Are they parents, and have they families, and neglect to provide for them, to counsel and instruct them in all the religious duties enjoined upon them? they do not watch! But to speak in direct terms, it is to receive Christ as our only hope, and his word as our guide, and live in constant preparation for death.

(To be continued.)



FOR THE CHRISTIAN MONITOR.

REFLECTIONS.

When the power and Spirit of God is with us, old things become new, and hard things easy, and out of weakness we are made strong.

Then our enemies attempt in vain to bind and ensnare us; Jesus enables us to run through a troop, and to leap over a wall; to esteem their darts and swords, like straw and rotten wood, and to go forth conquering and to conquer.

Christian Reader!—We must be watchful; we are in an enemy's land, and directed to exhort one another daily, lest we

should be surprised by some stratagem and guile of our bitter adversary, who has many instruments to employ against us. Yet we need not fear him if we use the armour of God, and remain under the shadow of that rock, which is Christ Jesus; The christian's comfort may be comprised in these words, *I know in whom I have believed.* I know that Jesus is mighty to save; I have seen myself lost in every view but the hope of his mercy; I have fled to him for safety, and have hitherto been preserved; and I believe he will keep what I have committed to him, until the end.

Let us continue to look to Jesus: In his written word there he is represented to us in a variety of views. The wicked, persecuting, envious, and false world, can see no form nor comeliness in him; but his people, his children, even the lambs of his flock, behold his glory as of the only begotten of the Father, full of grace and truth. And whilst they behold it, they find themselves changed from glory to glory, by the transforming influence of the Spirit.

It is in vain we resolve to beat down our corruptions and fears, in our own strength; nothing but a sight of Jesus by faith can do it; when heavy trials overtake us, and we are called to suffer; nothing but a sight of the suffering Jesus can comfort us. When sin prevails, when the enemy comes in like a flood, when he is permitted to assault us with dark and dreadful suggestions; If Jesus does not raise up his standard, and we rally not around his banner of love, we shall continue to be afraid.

We are called to an obedience of his commands and precepts; yet nothing but a view of his examples, or a sense of his love, will constrain us. Oh! could we see Jesus as our exalted high priest, crowned with glory, yet noticing all the sufferings of his humble followers, then would we feel animated, then would our spirits be raised, and our strength renewed. Let us not be greatly discouraged at the difficulties we meet with by the way, that lie in the path to eternal glory. Jesus has gone before us, he has made provision for us, and is nigh unto all who call on his name. He is an almighty Saviour, a sure refuge, a never failing, ever present help in every time of need. *He was a man of sorrows, and acquainted with griefs: he was wounded for our sins, bruised for our iniquities, and the chastisement of our peace was upon him.* And shall we murmur at the

cup of his appointment, when his wisdom and love prepares it for us, and when grace is given to uphold us in it? Nay, in all things we shall be victorious in him.

Let us therefore endeavour to walk with God, even the invisible God. Let us hope and trust that the eternal God is our refuge, and that his everlasting arms are underneath us. True, we are embarked upon a troubled sea, the tempests often roar around us, and the waves seem ready to swallow us up: but we have an anchor within the veil, sure and steadfast, which cannot be broken. We have a pilot and guardian, whose wisdom and power are infinite, and who of his own pleasure, has engaged his truth and honour, that he will bring us safely through all, to the haven of eternal rest.

Let us therefore trust, and not be afraid. Let us rejoice and sing, "The Lord Jehovah is my strength and my song, he has also become my salvation."

Let us therefore go boldly without the camp, bearing the reproach, and pray that he would smile on our souls, and cheer us with the light of his reconciled countenance.

The joy (we thus shall know,
That flows from love divine;
And sing, as thro' this vale we go,
"The glory, Lord, be thine."

GLEANINGS.

THERE is as much difference between the sufferings of the saints, and those of the ungodly, as there is between the cords with which an executioner pinions a condemned malefactor, and the bandages wherewith a tender surgeon binds his patient. The design of the one is, to kill; of the other, to cure.—Believers undergo many crosses, but receive no curses.

Dr. Arrowsmith.

Adversity, like winter weather, is of use to kill those vermin, which the summer of prosperity is so apt to produce. *Ibid.*

As the sun freezes and congeals the water, not by infusing cold-

ness into it, but by not imparting heat, and by forbearing to shine upon it ;—so God hardens the reprobate, not by imparting malice, but by not imparting grace.

St. Austin.

The doctrine of grace may be abused ; but the principle cannot.

Dr. Owen.

The shoulder, (which is the working part of the Ox) was by the law of Moses, the Priest's portion : to show, that God's ministers should labour for what they receive, and not eat the bread of idleness.

Ryland,

I never trusted God, but I found him faithful ;—nor my own heart, but I found it false.

Dyer.

Most men look upon their friends, as they do upon their sundials ;—only when the sun shines.

Ibid.

Man lives by death. His natural life is maintained by the death of animal creatures ; and his spiritual and eternal life are owing to the death of his Saviour.

Ibid.

God, who feeds the ravens, will not starve his doves.

Charnock.



FROM A LATE LONDON PAPER.

(By particular request of a correspondent, we insert the following.)

Afflicting account of the behaviour of a convict by the name of Renshaw, convicted of Larceny. It gives the following affecting particulars of his behaviour.

“For some days after his (Renshaw's) condemnation, he could not mention his wife and children without deep emotions of sorrow. On these occasions he would burst into a flood of tears, and say, she has been a good wife to me, but I have been a wretch to both her and my children : I must see them before I die. At his request the Rev. Dr. Wood, the Chaplain, wrote to his wife for that purpose ; and in order that their visitation might not take him by sur-

prise, and overwhelm him, he requested one of the friends who visited him, to tell him beforehand when they were likely to arrive, that his mind might be prepared for their reception. This request was strictly attended to, and last Saturday morning was the time of this affecting interview, which can be better conceived than described. The most humble acknowledgments of his misconduct were made to his wife, who readily forgave him. He then informed her of the mercy he had obtained through Jesus Christ; on hearing this, his wife ascribed glory to God, observing, That is enough; adding, it is what I and thy poor children have been praying for night and day; and I have felt a confidence that the Lord would answer our petitions in thy behalf. After a short time he called his children around him, and took out three pence, which was all the money he had, and gave each child a half-penny, desiring they would keep them as tokens of his love to them as long as they might live. His visitant here was obliged to leave them, and was away about an hour and a half, when he was sent for again, and found the children all seated before him, with weeping eyes, and throbbing breasts; his wife at his right hand, with an infant at her breast only eighteen days old! when he addressed them in nearly the following language, with tears flowing from his eyes in constant succession:—

“ ‘My dear children—You now see your poor father hath brought himself to an untimely end; but the cause of this has been the giving way to sin, and as three of you are now old enough to know the difference between good and evil, I entreat you never to do any thing which you believe to be wrong. I beg also, my dear children, that you will shun bad company; this, in a great measure is that which has proved your father’s ruin. Always remember to speak the truth, and never take any thing which is not your own; and it is probable you will soon be put to some employment; take care that you keep close to work, and never give way to idleness; and above all, I beg (now mind what I say) that you will at least twice every day, bow your knees before your Maker, and pray that he may preserve and keep you in all your ways. You may live in the world forty, or fifty years, or longer—but life will soon be over, and you must die; and I charge you to meet me in heaven, for I shall again know you, if you meet me there.’ He then beginning

at the eldest, called her, and the others severally by name, and asked 'If they would attend to the advice of their dying father.' To which each, with a gushing tear, replied, 'Yes, Sir.'

"He then addressed himself to his disconsolate wife, 'My dear,' said he, "although I have brought upon thee this disgrace, yet never suffer any degree of poverty or distress to lead thee to do any thing wrong; but remember that God hath promised to be a father to the fatherless, and a husband to the widow, and I should sin if I did not believe in his word of promise; only do thou trust in him, *and he will never leave thee, nor forsake thee.*"

"After a short exhortation to his afflicted brother, the parting kiss took place; and on embracing a fine boy, only six years of age, the father said,—'Farewell, my dear, I shall never see thee any more.'—'Yes, dad,' replied the child, 'I shall meet you again in heaven!'

"This was a cutting stroke to the father, which he named to his visitants afterwards. From that time his mind seemed to be at ease respecting his family, and ever after he would talk about them with pleasure, observing, 'I have committed them into the hands of my heavenly Father, who I know will provide for them.'

"It would be tedious to relate every circumstance of his behaviour afterwards, but he constantly asserted, that the nearer he drew to his end, the greater were his consolations, being continually exercised in prayer and praise. On his way to the place of execution, he was divinely supported, and observed to the person who attended him, that although he was surrounded by such a concourse of people, yet his mind was so fully stayed upon God, that it appeared as if he and his attendant were alone.

HOPE.

Chaff—Vain is the worldling's hope, 'tis fancy's shade,
Leaving the mind still anxious if enjoy'd!
He grasps at nought for happiness below,
Seeking to find a remedy for wo!

Wheat—The Christian's hope is sure, as if possess'd,
 He tastes enjoyment, though but in the bud;
 His hope is solid, 'tis substantial bliss,
 And cast within the veil, where is his Lord.

FOR THE CHRISTIAN MONITOR.

*Solution of the proposed questions on the 203d page of the
 Christian Monitor.*

ACCORDING to Dr. JOHNSON, an ENIGMA is "*a riddle, an obscure question; a position expressed in remote and ambiguous terms.*" Why then should a writer on the 203d page of the Monitor, represent the language of our Saviour, which is recorded in Matt. xiii. 44, & 52. to be *enigmatical*? Christ spake in familiar parables, and not in *enigmas*.

Jesus is a *king*. His people, who submit to his regal authority, obey his laws, and enjoy all the privileges of his reign of grace, which constitute his spiritual *kingdom*. He came from heaven, he sends his Spirit from heaven, to bring sinners to the obedience of faith; he has returned to heaven, and his people shall finally be exalted to obey him, and rejoice in his presence in heaven. His kingdom is therefore emphatically "*the kingdom of heaven.*" Sinners, who are rebels, become acquainted with the nature and privileges of this kingdom in different ways. The gracious providence of God, in bringing them into it, makes use of various means. Some he convinces of sin, and induces to seek for a better kingdom than any this world contains, even as a merchant, who knows that goodly pearls are to be obtained, seeks for them, before he has actually found the place where they may be procured.

Other sinners, without any previous seeking for a spiritual estate of felicity, are made acquainted with Christ's authority, and with the treasures of his kingdom, even as a man may, without any design on his part, discover precious ore in a field. When, however, Christ is thus "*found of them that seek him not,*" he becomes

precious to them, and they are as solicitous to secure an interest among his subjects, in the blessedness of his evangelical reign, as any miser, who had found a bed of precious metal, would be to conceal his discovery, until he had purchased the field. The man of this world would sell all his estates to purchase a field which contained a mine of golden ore, and would take effectual measures that no one should take the previous advantage of his discovery. In like manner, one who has providentially discovered the true riches, which are more precious than gold, will part with all his temporal possessions, yea with life itself, to obtain and secure the blessedness of one of Christ's subjects.

In the 52nd verse, it is said, that "every scribe which is instructed into the kingdom of heaven is like unto a man that is an householder, who bringeth out of his treasure things new and old?" A scribe was a public teacher in religious concerns; and in the Jewish dispensation held nearly the same place which is now occupied by a minister of the gospel.

Christ turned to his disciples, after he had repeated many parables, and asked them if they understood his discourses. They gave an affirmative answer. Jesus replied, that every public teacher of religion, who was not a novice in divine things, (as too many are,) would resemble a man who had long kept house. A prudent householder frequently has in his house many good things which were laid up in previous years. If it be necessary, he can bring forth for his guests old wine, or new; the fruits of past or present times. He can give to his children, from his store-house, a part of the treasure which has been long reserved for a time of need, or he can afford that which is new; or he can give both, should occasion require. Every minister of the gospel, scribe, or public teacher, who is really *instructed* in the things which appertain to the kingdom of heaven, is well furnished with a store of religious knowledge, and can bring forth things relating to the law and gospel, which have been long treasured in his mind, as well as that information which he has lately obtained. He can give a portion in due season, because he has *learned* of Jesus, and has for some time grown in knowledge. Some ignorant men, who have never been instructed by the word and Spirit of the Lord in any thing but the first principles of Christianity, must always bring forth to their hearers old

things. If the doctrine *be old* as the world, the mode of illustration should, sometimes at least, be *new*. Were some teachers *instructed*, as they ought to be, would they not give their hearers more *new* sermons, and fewer old ones?

Let them ask instruction from him who giveth liberally, and use the proper means of obtaining it, that they may never be ashamed.



CURIST STANDING AT THE DOOR OF THE CONVINCED SINNER'S
HEART. Rev. iii. 20.

BEHOLD a stranger at the door,
He gently knocks, has knock'd before :
Has waited long, is waiting still ;
You use no other friend so ill.

But will he prove a friend indeed ?
He will ; the very friend you need :
The man of Nazareth—'tis he,
With garments died at Calvary.

Rise, touch'd with gratitude divine,
Turn out his enemies and thine ;
That hateful, hell-born monster, Sin,
And let the Heav'nly Stranger in.

If thou art poor (and poor thou art,)
Lo ! he hath riches to impart ;
Not wealth in which mean av'rice rolls,
O ! nobler far, the wealth of souls.

Thou'rt blind ! he'll take the scales away,
And let in everlasting day ;
Naked thou art, but he shall dress
Thy blushing soul in righteousness.

Art thou a weeper ? Grief shall fly,
For who can weep with Jesus by ?
No terror shall thy hopes annoy,
No fear, except the fear of joy.

P. C.